

mountains. Full of this belief, numbers of the tribe in Alabama and Georgia abandoned their bees, their orchards, their slaves, and everything else that might have come to them through the white man, and, in spite of the entreaties and remonstrances of friends who put no faith in the prediction, took up their toilsome march for the mountains of Carolina. Wafford, who was then about 10 years of age, lived with his mother and stepfather on Valley river, and vividly remembers the troops of pilgrims, with their packs on their backs, fleeing from the lower country to escape from the wrath to come. Many of them stopped at the house of his stepfather, who, being a white man, was somewhat better prepared than his neighbors to entertain travelers, and who took the opportunity to endeavor to persuade them to turn back, telling them that their hopes and fears alike were groundless. Some listened to him and returned to their homes, but others went on and climbed the mountain, where they waited until the appointed day arrived, only to find themselves disappointed. Slowly and sadly then they took up their packs once more and turned their faces homeward, dreading the ridicule they were sure to meet there, but yet believing in their hearts that the glorious coming was only postponed for a time. This excitement among the Cherokee is noted at some length in the Cherokee Advocate of November 16, 1844, published at Tablequah, Cherokee Nation. Among the Creek the excitement, intensified by reports of the struggle now going on in the north, and fostered and encouraged by the emissaries of Spain and England, grew and spread until it culminated in the summer of 1813 in the terrible Creek war.

Enough is known of the ceremonial of this religion to show that it must have had an elaborate ritual. We learn from Warren that the adherents of the prophet were accustomed to perform certain ceremonies in solemn councils, and that, after he had prohibited the corrupt secret rites, he introduced instead new medicines and songs, and that at the ancient capital of the Ojibwa on Lake Superior the Indians collected in great numbers and performed these dances and ceremonies day and night. (*Warren, 1.*) They were also instructed to dance naked, with their bodies painted and with the warclub in their hands. (*Kendall, 4.*) The solemn rite of confirmation, known as "shaking hands with the prophet," was particularly impressive. From the narrative of John Tanner, a white man captured when a child from his home in Kentucky and brought up among the wild Ojibwa, we get the best contemporary account of the advent of the new doctrine in the north and its effect on the lake tribes. He says:

It was while I was living here at Great Wood river that news came of a great man among the Shawneese, who had been favoured by a revelation of the mind and will of the Great Spirit. I was hunting in the prairie, at a great distance from my lodge, when I saw a stranger approaching. At first I was apprehensive of an enemy, but as he drew nearer, his dress showed him to be an Ojibbeway; but when he came up, there was something very strange and peculiar in his manner. He signified to me that I must go home, but gave no explanation of the cause. He refused to look at